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THE DIVISION OF THE TWELVE TRIBES,  
ITS CAUSES, CONSEQUENCES, AND LESSONS.

PRIZE ESSAY: BY J. B. KUGLER, N. J.

To any one who takes delight in investigating the various changes, and their causes, which have occurred during a nation's existence, the history of the Jews must ever be replete with interest. Whether we compare them with co-temporaneous nations, or those whose nationality is of comparatively modern date, we cannot fail to notice their marked peculiarities. In common with all other nations, it is true that the real genius, so to speak,—the governing and developing principle of the race, is to be found *in their religion*. But it is in the *specific character* of their religion, that we find those distinguishing peculiarities, which make them to differ from every other people. Among the other, early nations of the globe, profoundly religious though they were, and that, without a single exception, the instructions of fabled deities, inculcated by means of oracular responses, and disseminated and corroborated only by the wild vagaries of a blind superstition, are received and recognized as unerring wisdom. But not so the Jews. Their law-giver Moses, delivers to them a code of laws received from the Great-I-Am, amid the awful thunderings of Sinai, beautiful in simplicity, and admirably adapted to the wants of man.

In addition to these laws there is a fuller revelation, abounding in instructions of the most vital importance to man, in War:

ings which he cannot disregard without peril, in promises which can but inspire hope and confidence, and in predictions whose marked and invariable fulfillment can but serve as unquestionable tests of their divine originality. Throughout the whole there lives and breathes a spirit of love that has secured for them a hearty response from the inward consciousness of the race, when no opposing obstacles have intervened.

More than this ; the God of revelation, establishes the truth of his existence, and the unfailing certainty with which his promises shall be performed, and prophecies accomplished by such divine manifestations as cause even nature to suspend her laws, that she may render herself more subservient to the interests of his people. To all others, there is naught but the fancied presence of some indefinable essence, of whose personality they have no adequate conception, and of whose existence they have no evidence other than is found in the floating day-dreams of a disordered imagination. The God of the one, not only never fails in the fulfillment of his promises, but also never withholds the penalties of his violated, yet inflexible justness, while the other does neither, thus proving the system a sham in all its ramifications.

And yet in the very face of all these indisputable facts, unerring wisdom is despised, and divine instructions are openly, designedly, and defiantly disobeyed, while the oracles of mythology, involved in the greatest conceivable folly, propagated not amid the glare of noon-day sun, but in all the mist, and darkness, and gloom and uncertainty, which envelopes the inner temple whence they are issued, are followed with the utmost precision and fidelity. It is true that the same hand does overrule both, but to the one he is the Father of light, though men will love darkness rather than light, to the other he is the "Unknown God," and as such is ignorantly worshipped.

It is facts like these that arrest our attention, and throw around the subject an air of the intensest interest as we direct our minds to the study of this "peculiar people." Nor can we adequately and intelligently consider them apart from their religion, inasmuch as it is so interwoven with their whole national character,

as upon the faithful discharge of its duties depended their prosperity, and the neglect of them was but the sure precursor of their adversity and defeat.

But what a sad picture of the depravity of our race, have we in the fact, that, in following the history of the nation, we must deplore their disobedience and its disastrous results, notwithstanding the explicitness of the divine injunction, and the certainty with which they knew conformity thereto would be attended with blessing. The continued smiles of a bountiful Providence awaited them in their beautiful Canaan,—the second Paradise of earth,—the Eden in which *man fallen* was placed; to enjoy these smiles they had only to refrain from eating the fruit of the tree of knowledge,—the actual participation in the idolatrous sins of those who had previously inhabited the land.

But though they had been most signally delivered from Egyptian bondage, by the arm of Omnipotence; and thus placed in a "land flowing with milk and honey," and victory had crowned their every contest carried on under the divine command, yet they rejected the Lord and desired a King," which God was pleased to grant, that he might show them their folly. But mark the effect. At first, they went on "conquering and to conquer." Their borders were greatly enlarged, and their national power increased. Their fruitful Canaan, teeming with all the luxuries of life, and nourishing them with that which they had not planted, seemed but a type of their whole national prosperity. Surrounding nations looked on and trembled, and receded from their approach, because they knew the Lord was with them.

If they suffered temporary defeat, with the "sweet singer of Israel," they put on sackcloth and ashes, and cried unto the Lord and he heard and delivered. And then in the sublime strains which David taught them, and with a shout of joy their grateful heart cried, O, give thanks unto the Lord; for he is great, for his mercy endureth forever.

Thou hast with thine arm redeemed thy people, the Sons of Jacob and Joseph.

After the termination of David's reign, which had been marked with signal favors, Solomon succeeded to the throne endued with wisdom such as the world had never witnessed before. He added to the fame and glory of the nation, by erecting the Temple to the Most High, whose gorgeous splendors can be described only by the pen of inspiration. But in this "golden age" of the Hebrew Kingdom, just as it attained to the Zenith of its greatness and grandeur, such was the wickedness and depravity of its great ruler, notwithstanding he had been the recipient of the most distinguishing favors, that, as a punishment for his conduct, he was forewarned of the sad fact that, during the reign of his son, the Kingdom would be divided, and also that it was continued to him during his life only on account of the piety of his father. Such was the reign of the *third* King of the Jews.

Not only was he a transgressor himself, but he induced and encouraged the people to turn to idolatrous worship, so that they forsook the Lord, and "worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon," and he walked not in the ways of the Lord, to do that which is right in his eyes, and to keep his statutes and judgements, as did David."

Since, then, the government was not entirely divested of its Theocracy on assuming its monarchical form, we cannot account for the rupture which followed without referring to the religious movements of the people, their disobedience, and their want of faith. In fact the whole series of events already noticed thus has its legitimate result in the consequences we are now about to relate. It is for this reason we have mentioned them: In early geological times, the upheavals of the land were no more certain to be followed by a rapid vegetable growth, and the subsidence of the same beneath the surface of the water, to destroy that vegetation, than were the out-goings of the great heart of the nation in grateful acknowledgment to God for his mercies, with humble confidence, and obedience to his law, to secure his favor, or disobedience to meet with disaster, discomfiture, and ruin.

But aside from the fact that this "Division" of the Tribes, was a punishment for their sins, there were occasional and instrumental causes, by means of which it was more directly brought about.

Considering these politically, they present a phenomenon of quite ordinary occurrence in the history of nations. In their bearings and general results, they also have their parallel in similar movements among other nations. Unreasonable oppression has always produced discontent, generally direct opposition, and not unfrequently open rebellion. The power thus weakened has been made the prey of whatever hostile force chanced to be so situated as to allow an advantageous attack, or else out of one strong Kingdom, minor principalities have sprung up which are unable to occupy a prominent position among the nations of the earth.

In this case it may be necessary to trace out more fully the particulars which led to this issue. We are informed in the sacred record that at the death of Solomon, Rehoboam, his only son, was heir to the throne. The Kingdom however was by no means in the condition in which Solomon had inherited it from his father David. Not only was the throne insecure, and the succession liable to be contested, but the people were discontented, and formidable enemies were on the frontiers.

Rehoboam, to make his title more secure, assembled all Israel at Shechem, that there, in the presence of all the people, he might be proclaimed King. But this was insufficient to satisfy them. The government was not such as they needed and demanded, and consequently empty titles were of little avail.

Solomon in his time, "had set at defiance every principle of the Hebrew constitution. He had accumulated gold and silver," and imposed upon the people grievous burdens. But here we see how Omniscience overrules all things, so as to effect his purposes. Jeroboam, the son of Nebat, had held in the kingdom of Solomon an important office which afforded him the opportunity of making himself known to the people as a man of superior ability. While holding this office, the prophet Ahijah had foretold him that the

Kingdom would be divided, and that he would be received by the ten tribes as their King. Solomon, not being pleased with this announcement, endeavored to slay Jeroboam ; but he fled to Egypt and joined himself to Shishak where he remained until the death of Solomon. Jeroboam was then called out of Egypt, and heading the tribes of Isael, they all went to Rehoboam to petition a redress of grievances. But instead of adopting the wise and conciliatory language recommended by the older counsellors of Solomon, Rehoboam followed the advice of his young men, and not merely refused to alleviate their public burdens, but threatened them with heavier. "My father made your yoke heavy, and I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions." "To your tents, O, Israel," was the instantaneous cry. The ten tribes renounced their allegiance, raised Jeroboam to the throne, and forced the son of Solomon to fly to his native Kingdom of Judah. Such are the main causes which led to the disunion in the Hebrew nation. Having thus treated of the rupture and its causes, we are naturally led to examine some of its results.

One of the most disastrous of these results was that strife and contention were placed between those who were brethren. Instead of that oneness of purpose which should have characterized them, especially as they were surrounded with common foes, they greatly weakened each others forces in contest among themselves. These civil wars however did not commence immediately after the division occurred, as Rehoboam was then prevented from making an effort to reduce them to subjection, as revealed through the prophet Shemaiah. But in the next and succeeding reigns they were carried on with the most lamentable consequences.

Again, almost immediately after the division, the Kingdom of Israel sank into the grossest idolatry. Jeroboam, fearing that if the people went yearly to Jerusalem to sacrifice in the temple, they would finally return to Rehoboam, and thus the Kingdom be wrested from him, resolved to prevent such an occurrence, by making two calves, and setting them up as objects of worship. In order to succeed with his system of idolatry, he "said it is too

much for you to go up to Jerusalem; behold thy Gods, O Israel which brought thee up out of the land of Egypt." And he set the one in Bethel and the other in Dan, and this thing became a sin. "When God heard this he was wroth, and greatly abhorred Israel. So that he forsook the tabernacle at Shiloh, the tent which he placed among them. And delivered his strength into captivity, and his glory into the enemy's hands." Nor was this idolatry confined to Israel alone, but Judah also worshipped "strange gods." In fact when we take a survey of the two nations, the heart becomes sick of humanity from seeing the enormous depravity of the Hebrew rulers and people. With but few exceptions, for centuries, the brief, but dreadful commentary which closes their history is, *And he did evil in the sight of the Lord.*

Judah, left without the co-operation of Israel, offered little effectual resistance to Shishak, King of Egypt, who invaded the Kingdom, and plundered the temple and palace of Solomon of their treasures.

Of the siege of Samaria, by Benhadad King of Syria, and the almost inconceivable suffering which followed, and the constant wars which were waged by the neighboring tribes and nations, for nearly four centuries, we will not stop to speak.

In 721 B. C. Shalmaneser, King of Assyria, destroyed the Kingdom of Israel. The people are carried away captive, and dispersed in distant countries. Their land is peopled by strangers.

In the year 588 B. C. Nebuchadnezzar, King of Babylon, completely destroys Jerusalem, and carries away the inhabitants to Babylon. Thus end the Kingdoms of Israel and Judah, after having sinned and suffered in a degree that has no parallel in the history of nations.

In addition to these calamitous results thus brought about by the Schism among the Tribes, there is another of a different character, which may also be regarded as its objective cause. The dispersion of the Jews at this time, and subsequently, with their religion, customs, and revelation, gave the

world at large, a better opportunity for becoming acquainted with those important truths of which they were so entirely ignorant. Daniel, and his companions were teaching these truths in a most effectual manner. More than once were the idolaters led to exclaim, The Lord, he is God. Humanity conscious of its guilt and lost condition was earnestly longing for a complete deliverance. How this was to be accomplished the gentile could not tell. But, finally, when the scriptures were translated into Greek, in order to meet the wants of the Jews who were scattered among those to whom that was a spoken language, the manner of this deliverance and the approximate time, began to be pretty well known. Thus when human learning had exhausted its strength and reached its utmost limit, there shone in upon them some rays of a surer and diviner light.

To apprize the heathen world that a Deliverer was about to appear among men, was the peculiar mission of the dispersed Jews. It was a mission too, that, with their exclusive policy, could have been accomplished by them in no other way.

Another fact worthy of consideration in examining these consequences, is that the developement between the rival powers of Egypt and Assyria would doubtless have been far different, had the intervening Jewish Kingdom maintained its original vigor. The part they have acted in solving the great problem of the world's civilization, by coming in contact with each other, would have remained unperformed.

From the history of this nation, and especially from that part of their history under consideration, we may learn lessons of the most vital importance. One of the most palpable of these lessons is that defeat and ruin follow close in the track of discord and disunion. It was so here; it was so with the states of Greece, and it is so to a remarkable degree in Modern Italy.

Where there is a community of interest, or where there is a common foe, the best result,—the greatest good to the greatest number,—can be secured only by concerted action. From this fact the American Union may learn lessons worthy of the most deliberate consideration.

But there is a deeper lesson, one of more consummate wisdom to be learned from this era of the world's history. There is a God of nations who will "turn and overturn until he shall reign whose right it is." That this division, and the consequent results were designed and overruled to fit the world for the advent of Christ, does not admit of doubt. Hence, notwithstanding man may be rebellious, or even utterly abandoned in his character, he is still a mere instrument in the hands of God, for the accomplishment of his unchangeable purpose. If he refuse to praise him by a life of obedience, and from a heart overflowing with thanks, giving, and thus insure the "favor of God which is life, and his loving kindness which is better than life," the "wrath of man will be made to praise him," while man himself shall reap the fruits of his disobedience, with bitterness and anguish of soul. It is with nations as with individuals. National prosperity is promised only to the obedient. To others the severer judgments are inevitable. Solomon, with his profound wisdom, and long and bitter experience, though he had reached the summit of royal grandeur, exclaimed "vanity of vanities, all is vanity." His wisdom and experience also taught him, that "righteousness exalteth a nation, but sin is a reproach to any people."

To secure our prosperity, then let us in all our ways acknowledge him, for *Happy is that nation whose God is the Lord.*

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### THE SHADY SIDE OF COLLEGE LIFE.

OLD STUDENT :—

Ho ! Mr. 'Newey' how'd 'ye do ?  
I'm glad to have an interview ;  
I'll plan the course you'd best pursue,  
But, first of all,  
'Tis most important now, that you  
Should join our hall.

NEW STUDENT :—

I'm very sorry sir, indeed,  
That I cannot just now concede  
To your request ; one doth precede,  
From some kind brother,  
Who urged me so that I agreed  
To join the other.

OLD STUDENT :—

They have been at you then, I find,  
And made you promise. Never mind,  
A college pledge of such a kind,  
Coerced by force,  
No independent man can bind,  
You're free of course.

To urge men so is far from right,  
To say the least 'tis impolite,  
They are choice spirits I invite ;  
A select few.  
You'll go with me on Friday night,  
I'll take you through.

But you must vote by my direction  
At *Junior Orator* election,  
I'll satisfy you to perfection ;  
And if you crave  
An honor, just make your selection.  
And that you'll have.

Besides I'll treat you, if you use  
Good brandy, or champaign infuse,  
Or else the money, should you choose  
With temperance chaps  
To take some lager beer and stews,  
Or *Schiedam Schnapps*.

NEW STUDENT :—

But, sir, so far as I've been taught,  
I've understood, and always thought,  
That honest men could not be bought.

It seems to me  
That every single voter ought  
To act as free.

OLD STUDENT :—

Oh, so they should, if all possessed  
Capacity to choose the best,  
But as it is, the whole must rest  
On two or three pates,  
Whose skill and wisdom may suggest  
The candidates.

NEW STUDENT :—

Please tell me how, for I would fain  
An honor, even the first, attain,  
Distinguished reputation gain,  
And popularity ;  
Meanwhile my character maintain  
Without disparity.

OLD STUDENT :—

Get all the literal translations  
To help you in your recitations,  
Then take them to examinations,  
With notes to aid ;  
Since you have such anticipations  
About your grade.

If you for signal honors vie,  
But lack the power to stand so high,  
While indisposed, the tactics try  
Of evolution :  
'Poll' hard for 'final,' and apply  
For 'substitution.'

NEW STUDENT :—

The *would* be *genius* must disown  
All study, and depend alone  
On native talents ; sometimes known  
By their duplicity,  
Or else with great adroitness shown  
In eccentricity.

OLD STUDENT :—

Lest it should happen, to your shame,  
That some foul zero may defame  
The honor of a steady name,  
Get some *good* fellow  
To play for you the proxy game,  
When you are mellow.

Agree that each alternate day  
You'll answer when your friend's away ;  
So he in turn, then you can stay  
From class and prayer,  
Just half the time, and chum will say  
That you are there.

NEW STUDENT :—

That you may others far surpass,  
As master spirit of your class,  
Prepare a large amount of gas,  
The surest plan  
To fully satisfy the mass  
That you're the man.

OLD STUDENT :—

Distinguished policy pretends  
To act towards all as they were friends,  
If by these means you gain your ends,  
And others cheat,  
Your *honest* triumph makes amends  
For all deceit.

NEW STUDENT :—

My mother told me to pursue  
A course t'was honest, just, and true ;  
All lying, gambling, tricks, t'eschew,  
And vice discard,  
Then honor surely must accrue  
As my reward.

And thus a wise man told me, too,  
That none have ever cause to rue  
What pious parents bade them do.

Such as obey  
Their good advice, he never knew  
To go astray.

OLD STUDENT :—

Remember, sir, you're now among  
An educated, classic, throng,  
Who would not have you do what's wrong ;  
Forget such nonsense.  
'Tis only to old wives belong  
These qualms of conscience.

All childish things *men* put away  
Which *simple-mindedness* betray,  
No *man of honor* could obey  
Such hard restraints,  
Becoming only sages gray,  
Or youthful saints.

NEW STUDENT :—

It was a youthful monarchs vice,  
For which he sadly paid the price,  
Choosing to take vain youth's advice  
Whilst he forgot  
This counsel wise ; " If fools entice  
Consent thou not."

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#### LANGUAGE.

All history possesses an interest intensely peculiar to itself ; an interest, it is true, modified by the character of the various historical events narrated, as well as by their bearing and relation to other periods, anterior or subsequent ; but still, an interest which attaches itself to no other branch of human learning. This would, in a great measure, be the case were the historic annals nothing but a mere record of the adventures and characters of the eminent men who have adorned the epochs of the

world ;—if it were nothing but a successive and advancing panorama of kingly grandeur, splendid heroism, and dazzling events : for it would then present, at least, most of the attractive features of a romance, or the sprightly action of a mighty drama : but when it has all these characteristics as its most common elements, and, in addition to these, an incentive to philosophic investigation ; when it brings before us one era working out its own destiny, and then, centuries after, shows us another era, all the events and incidents of which can be traced, lineally, to that former era ; when it thus constantly teaches us the reciprocal influence of times widely apart, and, apparently, not connected by any traceable line : when it tells us that

“—— in all ages

Every human heart is human,

That in even savage bosoms

There are longings, yearnings, strivings

For the good they comprehend not.”

In short, that human-nature is essentially the same to-day as it was in the days of yore ; when it has all these composite peculiarities, its interest is intense, its lessons sublime, and its influence incalculably good, for the light of the past shines far into the future, and illumines the shadowy avenues of the time-to-come.

If general history is, then, so worthy of attentive study, of earnest thought ; that department of it which relates specially to Language cannot be uninteresting. If the facts, and the traditions, and the heroes which figure in the annals of the past are possessed of an exciting though rational attraction, surely the language in which these facts and traditions are conveyed to us, and in which these heroes spake, cannot fail to present its share of attraction and interest. In the sublime development of His workings, God has often seen fit to employ one tongue as the instrument of his ends, and those ends accomplished, to permit it to pass from daily and common use, until gradually omitted altogether in human converse. Thus with the Hebrew. Conveying the divine Oracles to man, teaching a people wandering in Egyptian gloom where the true light was to be found, which

would render their walks through this world to the worlds of spirits, visible and plain, used as the means of communication between Jehovah and his erring creatures: it is now fallen into disuse, is dead. Thus the universal, all-prevalent Greek, known and spoken all over the inhabited world, became the medium through which the Septuagint reached every region and clime inaccessible to the Hebrew. Yet that survives only and partially in the Romaic. Thus, too, in times subsequent to the Advent, the language in which Cicero thrilled listening Senates was employed (and, plainly, by divine agency) for the commentaries and general sacred writing of the fathers of the church, Latin being then the universal tongue, and the only one that could have speedily scattered far and wide the precepts of Christ and the inspired sayings of his Apostles. And yet who could recognize in the soft effeminate Italian any but the most distant relationship to the sonorous, stately old Latin? In all these cases which we have adduced, and they could be easily multiplied, what a field for contemplation and thought do we find opened to us!—what a close affinity can be discovered between God and Language and Man!

But it is in the structure and composition of the English language, especially, that we notice the watchful care and guidance of the Deity. Receiving a sound, solid, saxon foundation, then borrowing liberally from the Classics (either directly or second, and even third hand), and going through the numerous stages of every language's existence, it soon became remarkable for that vigor, solidity, and beauty, which it retains to this day. However much it may, in different eras of its progress, have been threatened by foreign innovations, by weakening corruptions, or by impure idioms—thanks to its Anglo-Saxon base, it could make acquisitions, and receive new words which requested admission into its vocabulary, without sacrificing any of its own dignity or strength; but by moulding them to its own purpose, and stripping them of their alien garb, it found them real gains and real advantages.

Its history tells that of England. We can perceive the Norman-French element in the rude but vigorous strains of Chaucer; we can see the almost total depravity and social corruption of their age, through, and in, the licentiousness of Beaumont and Fletcher: we can discover plainly the deep, reverent, and religious sentiment of the Protectorate's time, in the majestic solemnity of Miltons verse; and the reaction, caused by the restoration of the dissolute Stuart, stares us in the face from every page of the witty Congreve, and his immediate predecessors. Notwithstanding its vicissitudes, the various refining and corrupting processes it has gone through, the English language reaches us now—if not quite as strong—yet as graceful and as flexible as at any stage of its history. And has it not played its part in the mighty revolutions of the world? We can feel an honest pride as we point to its share in the Reformation; to its share in banishing the delusive errors of priest-craft and superstition; to its divine agency in spreading the Gospel of Peace in a tongue which is an undoubted improvement on the original; to its mission in civilizing and enlightening the far off islands of the sea; in giving light to the benighted, and in ameliorating the condition of the human-family, generally. This is its past and present working; but who shall tell its future destiny? Spoken, as it is, in every portion of the known world; the press daily increasing its volumes, its influence felt even where it does not reach, who can conceive the vast impulse it must yet give to Christianity, and, consequently, to the rights and happiness of humanity? Is the fact, though it may appear trivial at a first glance, suggestive of nothing important, that the German, its only rival, is by slow degrees adopting English characters and letters? True, they are only alphabetical signs; but may not even so slight an innovation, thus accustoming them to changes, gradually work out a substitution of greater importance—that of English words and Idioms? In things of this nature no fact is too trifling to be overlooked, and we should remember that in grand revolutions, in nations, and their languages, a thousand years is but a day.

And we fear not the charge of visionary dreaming, when we express it as our belief that, finally, the English Language will be the one, universal, language of the nations.

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### THE MORMONS.

The many changes which are now taking place, religious, political, and social, give rise to numerous sects, parties and associations, among which there is none of greater interest to us than the comparatively new and truly wonderful people, the Mormons.

Having their origin as a religious sect in the fanaticism and cunning of Joseph Smith, an imposter second only to Mahomet, they are first found as an organized body in 1830, at Kirtland, Ohio. At this place their persecutions began.

Driven from Ohio to Missouri, they thence departed amid scorn and violence to seek an abode in the far off Utah. The history of their journey through this vast wilderness, far without the bounds of civilization, and under difficulties sufficient to daunt the boldest, is replete with interest and information, and constantly reminds the reader of the journeyings of the children of Israel. In many respects their conditions are similar.

Alike fleeing from persecution, they, under the guidance of their prophets, pass through the desert wilds, in search of that land which was to "flow with milk and honey," while neither of their leaders are permitted to enter into the goodly heritage. This point of difference, however, is worthy of notice—that while the Israelites went frequently astray, "forgetting God," the many fiery trials through which the Mormons passed served but to confirm their belief in the divine origin of their religion, and strengthen their faith in Smith as the seer of the Most High. Their history also makes manifest this truth, that the believers

of erroneous doctrines will often be as immoveable in their opinions as the embracers of truth. Let a man *think* that he is right, and he will, should occasion require it, die in defence of his belief!

The Mormons, as a people, are of great energy and untiring industry. Wherever they have stopped, the wilderness has straightway bloomed forth, and the neglected spots have been made the gardens of plenty. And now, having been driven, like the Redman, further and further west, they have fixed their abode where erst was the Kingdom of gloomy desolation, and have made it, in their own peculiar language, the "land of the honey-bee." Their missionaries are numerous, and scattered over the whole world. Converts are daily made and flock in large numbers to the shores of Salt Lake, the Palestine of the Mormons.

The monstrous doctrines taught by Smith, as well as the later revelations of their prophets and seers, are of so absurd and inconsistent a character that it is almost incredible that they should be embraced by any one; and especially by any one in our own land, where the Bible is open to all, and which is refulgent with the bright blaze of christianity.

They profess to receive the Bible, but their book is not our Bible, nor is the Author of our Bible the God of the Mormons. They are much inclined to pantheism and openly practise polygamy. It is evident therefore that they cannot be regarded as a Christian people. Of their sincerity we can entertain no reasonable doubt; a firm belief in the truth of their religion could alone have supported them in their many troubles. Were it only a few persons who entertained these absurd views, we would be content to pity them, as laboring under a species of insanity; but their number, and the many men of talent who have enlisted under this unholy banner, forbid this disposition of the subject. In what manner then can we account for this strange infatuation and delusion of so large a number of intelligent and rational beings? Only in the words of inspired wisdom can the solution be found. "For upon all them that forget me will I send strong delusion, saith the Lord."

Their social condition and wonderful religion furnish food for reflection to the philanthropist and theologian. But our interest is greatly increased when we know that in a short time Utah will apply for admission as a state into this confederacy. Leaving other points of consideration, among which there are many of interest, we will turn our attention for a short time to their right of admission into the Union.

This portion of the subject has already been discussed in a former number of your Magazine over the signature of "Nimrod," to whose conclusions we must object, and to whose essay we will direct our remarks, since we believe him to occupy the most tenable grounds of the opposition. The fact that their Constitution recognizes polygamy is the only ground of objection, all our constitutional requirements having been complied with. Let us consider polygamy, first, as a social institution.

Ours, we are told, is "a free, a democratic government, the supreme power being vested in the people." This is true, but we must have a clear conception of who are meant by "the people," or we totally misrepresent the character of our government; or, again, we must know precisely what are objects of "supreme power." It will be well then, in this connection, to revert briefly to the manner of its formation. This, as we all know, was by the association or Union of several independent States, which States surrendered certain powers to the general government, which powers are well defined, while all, not thus expressly granted, are reserved by the states themselves. In regard to these tacitly reserved rights, each separate State is as free as if it alone existed, and the people of the United States, as such, have no more power over it than over the internal regulations of the Japanese empire; while all attempts thus to interfere are, and ought to be, deemed officious. The right of each state to form its own social system has never been relinquished, and consequently is retained by them; these systems, however, being in accordance with certain requisitions of the constitution. A territory is a state in embryo: and this principle is applicable to them.

The social system of the Mormons is in compliance with the requisitions of the Constitution, violates no law which has jurisdiction over Utah, and is therefore independent of the people of the United States, as assembled in Congress. Polygamy, as an institution of that system, is thus evidently permitted.

But it may be urged that should this principle be acted upon, a territory, or state, might pass laws that every stranger coming within its boundaries should be slain or enslaved, merely as a part of their social system, and yet we could not rightfully object. This, however, would not be the case, since this would be a violation of those inalienable rights of man the laws concerning which have jurisdiction over the whole country.

Let us now consider polygamy as a religious institution. "Ours," says Nimrod, "is a christian government. To be such, it, in common with others of the same kind, not only recognizes the existence of a Supreme being, but, also, the Bible as the revelation of his will to man:" and therefore, "we are not at liberty to openly and deliberately violate what is universally acknowledged as a fundamental doctrine of the Bible," that is, by the admission of Utah with polygamy.

If we are not at liberty to violate a law, such law is obligatory upon us; if the Bible be regarded as the revelation of God's will to man, and *one* of its laws thus *civilly* obligatory upon us, then are *all*; for he who breaks one of the commandments is guilty of them all. If God's law be thus binding on us, as a nation, then is it our supreme law, and thus we have a law higher than the Constitution, and which is construed in as many different modes as there are denominations. This would insure the ruin of our Country,—not the gradual sinking of mature old age, with finished task, but amid the noise and din of contending sects, and in a sea of blood, would the sun of liberty go down. It is said that "Freedom shrieked when Kosciusko fell, but the wail that will ascend on Columbia's downfall will reverberate through coming ages like the death-knell of Hope, and mingle with the last groan of expiring Time! Let us crush the monster "Higher Lawism" ere it become too powerful for us!

It is evident that no government agreeing with Nimrod's definition has existed since the days of the Theocracy. Our Constitution is, and must be, the supreme law of the land. Thus, then, our Government can take cognizance of no violation of the law of the Bible, which law is not also upon our Statute books.

In the case before us, the inhabitants of Utah, although breaking the law of the Bible, yet violate no law which has civil jurisdiction over them; the laws against polygamy being merely state institutions. And the Constitution declares that no man is to be disturbed on account of his religion, so long as this does not interfere with the *rights* of others. If polygamy in Utah interferes with the rights of any one we confess our inability to perceive wherein it does so. As a part of their religious system, therefore, we believe it to be beyond the power of Congress to affect. Lastly, the requisites for admission are a certain number of inhabitants, and a Constitution which does not conflict with that of the United States. Any territory having these we think not only *might*, but *ought* to be admitted.

The people of a territory are still citizens of the United States, and as such, have equal rights; and are likewise free from all molestation on account of their religious beliefs. We admit other territories under the above provision, and now we would refuse admission to Utah! which also has these requisites! Why? Because we do not believe in their religion! But is not this making a distinction where the Constitution makes none? Is it not giving to one class of citizens what is denied to another? And are we to have a privileged class in republican, democratic, America? Surely not. Then we must admit Utah to all the privileges of an equal state. If Mormonism itself be a sin, and it is unquestionably a heinous one, yet its suppression is not within *our* power, and *they* will have to answer for it.

Believing that a strict and unwavering adherence to the Constitution is our only path of safety, we advocate their admission.

And should true Religion fear to meet heathenism upon an equal footing? Does she not encounter her dark foe under the

most adverse circumstances, and yet always come off victorious? We have no fear of the result, and confidently look to see Mormonism, dispelled by truth, disappear, as do the dark shades of night before the rising glories of the God of day.

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### TRIUMPHS OF TRUTH.

It is a source of great pleasure to the diligent enquirer to mark the successive steps of progress in the history of the world: to note here and there the prevalence of opinions whether true or false. Man at his fall received a shock from which he has not as yet recovered, so that wherever he has gone to assert and maintain his rights, the old stain of error has clung to, and followed him. Yet amid all the vicissitudes of light and darkness, we can still see, and distinctly mark the 'Triumphs of Truth.' Error, like the father of it, lurks in the dark; while truth—daughter of Heaven—as it has been called, holds her torch on high, and guided by its clear, celestial light, we march boldly on, and bid defiance to error. In our government we see one great truth strikingly exemplified. A Nation in its infancy should struggle first for liberty; then with its soul untrammelled, its mind free to think and act, "The Promethean spark—the lightning of its being"—will be kindled to new life and vigor. If we look at Greece in her brighter days, we see a nation longing with the deepest enthusiasm of its nature for this great truth.

From her blue isles, glorious in the favoring light of heaven—from her enchanted groves, prophetic echoes of a nation's dearest wish were heard. The voices of her bards might chant of its sweets; the wisdom of her sages could predict its glories, until the mournful melody was wafted across the water; and the seven hills of Rome, catching the inspiration, cried aloud for the great truth.

England, warned by the wreck of former ages, thought she had made the discovery ; step by step, she trampled down her feudal system, and in her vain pride imagined she could cry Eureka! Eureka! But it was not there! It was left for America, the pride of lands, to exemplify this great truth.

But it is in the church, and in the progress of Christianity, that we see the greatest "Triumphs of Truth. In a lonely manger, truth, in innocence and purity, was first personified : and when the young child had grown to the pride and vigor of manhood, with a foresight reaching on to eternity, seeing what a triumph truth would accomplish, in agony and distress he uttered the sublime prediction "it is finished." Since then it is true, the struggle has been hard, all the malice and power of infidel Kings have been opposed to its progress : nay, even now there are many things to contend against.

Imagination, at the present day, has run wild with the idea of social reform—the human mind is restless and agitated, filled with vague—dim, yet exciting conceptions of the marvellous developments that will transpire in our spiritual and physical relations. Spiritualism is becoming an occupation of the fireside ; Pantheism stalks abroad, and denies the personality of a God ; indeed men in their blindness, seem forgetful of Babel, and the fabled giants, and would fain discover another way to get to Heaven. But let us not be gloomy, nor fear for the cause of Truth ; her Temple is founded upon the solid rock, the beautiful structure has been reared by martyred hands long since mouldering in the dust : its triumphal spire points high towards the ebon arch of heaven, its beautiful Gothic arches tell a tale of the middle ages, of Luther and his brilliant compeers who fought so long and so valiantly for the truth ; to its altar men will come up year after year, like pilgrims to a shrine, to renew their vows and keep the vestal fires of Truth for ever burning !

CYRUS.

## TRUE NOBILITY.

The grand law of difference is universally developed throughout the universe. Among the bright lights which hang in its lofty dome, and adorn its galleries, we have the greater and lesser lights; planets of various magnitudes, one star differing from another star in glory. The kingdoms of nature exhibit a diversity of kind, with their specific differences, and variety of individualities.

The titles of angel and archangel, applied to the inhabitants of the celestial world, imply a distinction even in the world of spirits. So man, "the point of distinction between the natural and spiritual," comprehends a variety of individuals, differing physically and intellectually. To some "there are given five talents, to others, two; to others, one;" and they are justly classified under these circumstances. Distinction in society was wisely ordained to sustain the great relations of life, and fulfil the law of nature. "Order is heaven's first law, and that confessed, some are, and must be, greater than the rest."

The term, Nobility, employed to designate the highest order of civil society, has been, in general, a hereditary title, conferred upon a few favorites, whom kings, popes, or emperors delighted to honor. No such monopoly of derivative dignities, without regard to genius or merit, is acknowledged in this land. Still we have a nobility to which all may aspire, and of which, the "father of his country" was an illustrious example. Though he was no king's son, his distinguished merit displayed him a prince of valor, liberty, and virtue. He derived not his honor from the titles of his ancestors, but by his god-like actions derived his noble name. It is a principle of our nature to desire a position of eminence, with the respect and admiration of our fellow men. Even the most debased of the human race have their ideal visions of future greatness; oftentimes dwelling in air castles, built by their own diseased imaginations, or amusing themselves with

those phantoms of glory to which their better natures aspire; for amidst the stratification of evil, accumulated throughout the ages of man's being, there are still found fossilized in the crust of human depravity, remnants of Eden's plants, gems of Paradise, from which data we can infer man's heaven-born origin; the glorious end of his creation, and his immortal existence.

But why is it that, of the many who are striving to attain this nobility, so few are successful? It is because they are grasping at the shadow, instead of the substance. Presuming upon their own judgment, whilst altogether ignorant of that which constitutes true nobility, some act the part of the unskillful mariner, who, upon the dark waters, sees a beacon light, but mistaking it for the signal of his destined haven, takes advantage of every gale which drives him to destruction, and is suddenly shipwrecked through his own misconduct. Others again, in these days of scientific investigation and wonderful originality, endeavor to contrive for themselves a near way to fame; and, in the night of moral ignorance, abandon the highway of integrity, pursue the bye-path of guile, where they are led astray by the ignis-fatuus of self-conceit, until they find themselves plunged into the marshes of vice, where the depths of iniquity surround them, and the weeds of shame and sorrow are wrapt about their heads.

What then constitutes true nobility? It is not high ancestry. "A lineal descent, without stains, is a great honor," and generally stamps its escutcheon upon the disposition and life of its distinguished inheritor. But it has been well said, that "high ancestry cannot fill any man's head with brains, or his heart with truth." It is not riches; for these are often obtained by the most base and dishonest means, and those who have nothing better to distinguish them, live prodigals, misers, or drones in society, and, in the end, are fools. It is not talents; for truly has the poet said that "talents—angel bright, if wanting worth, are honied instruments in false ambition's hands to furnish faults illustrious, and give infamy renown." It is not education; for that is sometimes like a costly varnish upon a staff of straw, which conceals its

hollow heart beneath a smooth exterior. It is not exalted station ; for in the language of truth itself, "folly is often set in much dignity," and "great men are a lie." When the temple of Minerva was erected at Athens, two rival sculptors were employed to prepare a statue for the purpose of decorating its summit. One of these was life-size, exquisitely sculptured ; the other was of colossal dimensions, with coarse and uncouth features. The self-conceited judges chose the [former, and the crowd outside approved their choice. When the statue arrived at the summit, it dwindled into a mere point, presenting the same appearance to all around, and was reluctantly lowered to give place to its illustrious rival. In like manner a few selfish politicians often select a favorite, whose political features seem to smile upon their darling projects, and the ignorant multitude applaud the decision. Their favorite is elevated, but the fair and flattering features can no longer be seen, unless through costly mediums, and under favorable circumstances. Unpretending worth is now acknowledged and exalted, whilst the presumptuous Janus "begins with shame to take the lowest room." It is not that pride of spirit and false independence which characterize the would-be man of honor, who, for the shadow of an insult to his fancied dignity, is ready to commit a premeditated murder, and style the villainous act an "affair of honor ;" for then would murder and deliberate suicide be noble acts. But they are base acts, and, "as a good tree cannot bring forth evil fruit," so neither can base actions be the productions of true nobility. Neither is it pageantry. The pompous 'exquisite' flashing in the sun-light of youth, health, and prosperity, may succeed for a time to blow up light heads and shake trivial hearts, by exhibiting his gaudy coloring and sylph-like movements to the admiration of the unthinking multitude ; but when the storms of adversity gather around him, when the spring of youth has given way to the autumn of decay then the high flying butterfly, stript of his fancy pinions, dwindles into insignificance ; become a nuisance to society ; and is despised as a trifling insect by his former admirers.

There is, however, essential to true greatness a natural magnanimity which it is not the prerogative of either learning or religion to create. When this native element is modeled by piety ;—polished by education ; and symmetrically arranged upon the “deep and broad foundation of humility,” it forms the Corinthian capital of civil society—the Parthenon of true nobility—the Gothic Cathedral of spirit’s excellency.

The noble metal is distinguished from the base not by its shining qualities, but by its intrinsic excellence: since, however, the “fine gold has become changed,” it must needs be refined, and stamped with the insignia of heaven’s knighthood ere it becomes sterling specie.

Wealth, talents, education, and exalted position, are so many beautiful channels, in which the turbid waters from a polluted fountain appear still more foul by the striking contrast. But when the salt of truth is cast into the fountain, those streams which once spread death and sterility, now cause health and prosperity, and derive a still more vigorous tincture from their salubrious course.

As Antæus, in his struggle with Hercules, received new strength every time he came in contact with his mother earth, and could only be subdued by the hero lifting him in the air and crushing him in his arms ; in like manner when the human affections are placed upon the earth they will often baffle the most magnanimous soul, and it is only when elevated above the world that the christian, Hercules-like, can quell them in his bosom.

Disdaining silly affectation, and the inflated vauntings of self importance, the true nobleman is supremely devoted to one great object, and entirely governed by one grand principle :—that object which is the chief end of his being ;—that principle which reason dictates, religion enforces, honesty practices, and honor proclaims. When this noble principle takes possession of the human mind it subdues its most vigorous purposes into absolute obedience. It tempers the dullest understanding—bends the most inflexible will ; and uses these as instruments to send arrows

of conviction to the heart of rebels. Purifying the affections, it moulds them into new forms, and stamps upon them its own royal image. It clothes the physical structure with richness and beauty, until as the ivy spreads its tendrils along the walls of some venerable tower, out growing its utmost height, it encircles it with robes of living drapery, and waves in grandeur and loveliness even amidst its ruin and decay.

True, virtuous, pious worth, is elevated place, 'tis genuine chivalry, everlasting renown ; it clothes with majesty, crowns with a diadem of royalty—nay, it make more than monarchs, it makes a God-like man, the noblest work on earth.

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#### HUMAN SYMPATHY.

When man first walked the beauteous Paradise of his Maker, a glorious admiration must have filled his bosom. The perfect loveliness of everything his eyes beheld, the sublime variety and wondrous adaptation to please displayed all around him, must have entranced and enraptured his entire being. Ceaselessly would he wander among these glorious displays of divine perfections, drinking in an ever new delight. But, at length, admiration would become satiated, his thoughts would turn in upon himself, and read there all his capacities of soul ; and then he would turn from himself and long for an object upon which to bestow the sympathies of his nature.

But he was alone. It was not until Eve entered the Garden that Adam was truly and fully happy. Her, he found,

“ Sole partner and sole part of all his joys,  
Dearer herself than all.”

When driven from Paradise, and forced to exchange the pure delights of bliss for the thorny paths of the wide, wild world ; when he had lost, with his primeval purity, that love of sympathy with angels, and that blest beholding of God in his works ; then,

to what, alas ! could he turn ? Where could he find that consolation without which his life would be the source of endless misery ? The heavens above were black with rage ; the earth around, once lovely, and gay, and beautiful, now blasted by the destroying curse. He must look for it in himself, and in kindred bosoms. This exercise, which alone was left to bear up his soul amid disaster upon disaster, distress upon distress, left to him while myriad high hopes, blackened in a luckless moment, were forever laid desolate ; while everything within and without, above and below, the present and future—all betokened joyless evil, and conscience thundered “strike down the transgressor”—while the very rocks, deserts, air and sea, seemed to réecho the terrific condemnation—this remained, lone support and cheer—*Human Sympathy.*

Age on age has since rolled away : the earth has grown hoary, and man has become as the sands upon the sea-shore, innumerable ; but neither time nor multiplication has impaired the power of this sympathy, lodged deep down in the human soul. In every age of the world, in every land, and in all climes, it has ever been the same. The best boon of humanity past, it is still our best heritage to-day. By it we are bound to the generations long departed, and by it shall the generations long to come be bound to us. Varied as are the situations, feelings, and changes of man, it is itself a grand illustration of that sublime idea which runs through the whole universe of mind and matter—*variety in unity.*

Let us illustrate—suppose a thousand angels should be sent to dwell upon the earth, in visible shape. Their senses, their feelings, and their actions would all be totally different from man's. Not influenced by like motives, not engaged in analogous pursuits, and not communicating by like signs, we could have no feeling in common with them. They would be *among* us, but not *of* us, and, of necessity, there could be no mutual sympathy between us. And what would be our condition were man to become thus isolated from man ? Why, at once, every tie of happiness would be severed—all the fond assiduities of friendship known no more

forever. No one to take by the hand, and ask counsel from ! no one to wipe away the falling tear, and encourage the trembling heart—no sympathy ! Ah ! then were existence intolerable. But it is not thus with man. Whatever he does, wherever he is, there our sympathy goes, because he is man. The night of twenty-two centuries covers, like a mantle of darkness, the mystic Pyramids of Egypt. Though they speak not, though the dread silence of eternity is about them, yet are they not abandoned, for *man* has been there. We are told of Marathon, how a mere handful of men stood there—with hearts like ours—to die for their homes, and an echo of their feeling throbs in our bosoms. We long to be there ; while we stand far off, and behold, awe—struck, Milton's warring angels hurling vast mountains, torn up by their roots, against the serried hosts. At the one, we wonder ; in the other, we sympathize.

Great as is the influence of human sympathy in our world, long as it has been the grand rallying point of humanity, it is yet to be greater, and far longer to exist. It is a sweet thought that in the blest hereafter, man will be bound together by the same ties, purified and ennobled, which now link him to his fellow. And in that world where no change comes, human sympathy will continue long—O, how long ! Until man's nature is essentially changed, will he sympathize with his fellow men more than any other creature. Eternal ages, while they roll away, shall hear the chords of man's sympathy, as they vibrate in unison with the hearts of all intelligences throughout the universe, adding to the undying music of the spheres.

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#### THE ADOPTION OF THE FEDERAL CONSTITUTION.

When, after independence had been achieved, our political institutions were found to require improvement, it was necessary that there should appear, in a younger generation, a group of

powerful, wise and virtuous spirits, to coöperate with the remaining revolutionary patriots, in this salutary work; to Madison and Hamilton is the country indebted, more than perhaps to any other two men, for the plan of federal government and the first arrangement of its details. To persuade the people to adopt it was a new and more difficult task, in which they also labored with unwearied zeal, and signal talent. We are not to suppose, however highly we may now think of the constitution, that the anti-federalists acted from vicious motives, or were ill-informed, or perverse. They were, in fact, the party which had, in its favor, the presumption of right, because they defended the existing state of things against innovation. This is always a plausible argument: and they had, besides, the popular pretence of asserting the rights of states and individuals, another golden topic. Nor did they want authority to back their reason. On the contrary the weight of names, with one single great exception, which probably turned the scale against them, was, perhaps, on the whole, on their side. Take for example Virginia and Massachusetts, which had always been politically and intellectually the leading—as they are the oldest, states in the Union. In Massachusetts the only two patriots in the country, whose zeal had obtained for them the singular honor of proscription, Samuel Adams and John Hancock, were against the constitution. On the other hand, who were the Parsonses, the Kings, the Amesess, and others, who were its principal partisans? Men of yesterday—young lawyers, before unknown to the country. They gave proof no doubt of eloquence, talent and book learning: but were these the qualities however precious in their way, to counterbalance the mature wisdom, the ripe experience, the tried patriotism of the incorruptible fathers of our liberty? Look now at Virginia. A young barrister of about thirty years of age comes forward and proposes to his fellow citizens to abandon a part of their individual and state rights, to submit to a general government, possessing large and, because untried, unknown powers; to acknowledge a ruler under the name of a President, the extent of whose authority future experience alone could determine. Under these circumstances, the

oldest and most respected of the revolutionary patriots, the man, who was the first in all the country to raise the cry of independence, Patrick Henry himself, then governor of the state, in his familiar voice, sweeter than music, that was never known to deceive, that never lisped a sound which was not as pure and true as the word of inspiration, tells them that James Madison, though a clever and honest young man, is wrong: that the innovations he proposes are dangerous; that, under the name of a President, he is imposing upon the country a tyrant in disguise, who will place one foot on the border of Maine, and the other on the farthest extremity of Georgia, and then—farewell to liberty! It is almost superfluous to add, that of all our revolutionary statesmen, no two were less obnoxious to the suspicion of interested motives than Patrick Henry and Samuel Adams. These very names are significant of spotless integrity and a singleness of heart that looked exclusively to the public good. The corrupt and selfish may laugh at honesty and call it enthusiasm; but it gives to talent an influence that nothing else ever can, and commands the respect and admiration even of those who want it. The honesty of these two celebrated patriots was not, however, of that cast which excludes the graces of manner. The language of the Virginian farmer melted like honey from his lips, and was alternately endowed with a Ciceronian charm, that captivated all hearts, and pointed with a passionate emphasis that struck down all opposition. Samuel Adams was a ripe and accomplished scholar. He had formed his taste, as well as his character upon the finest models of antiquity, and was the most polished writer of his day in America. They had devoted the freshness of their youth, the maturity and vigor of their riper years, their whole being, in fact all the strength and wisdom that God had given them, to procure for the country the state of things which it was now proposed to change. Was it for them then, when they had reached the ordinary term of human existence, to begin a new and contrary course of action, and to undo what they had been all their lives so laboriously doing? Assuredly not. It is

therefore, by no means necessary to suppose that the anti-federalists acted entirely upon factious and selfish motives. They were doubtless in the wrong ; but looking at the question as it then presented itself, they had great reason, high authority, and, in fact, much actual truth on their side : for, in this, as in other cases of revolution, there was a conflict of rights and principles, which no argument could reconcile, and which nothing but force or authority could settle. A recurrence to force would have been a civil war ; and where was the weight of authority to be found that could counterpoise that of the ablest and best revolutionary patriots ? By one of those signal blessings of providence, which have marked so often the political career of our country, there dwelled among us an individual possessing such means of influence as enabled him to interpose at the critical moment, first, to procure the adoption of the constitution, and then to give it, by accepting the Presidency, the indispensable advantage of going quietly into operation under the auspices of a general public favor. The age of Washington placed him at a middle point between the two parties ; and his character qualified him fully to decide for himself upon the question : while his immense popularity, the boundless and deep devotion with which he was worshipped throughout the country, rendered his opinion, whatever it might be, decisive with multitudes, and very imposing in the minds of all. When we perceive with what difficulty the constitution was carried, even under the sanction of his recommendation, and with a fore-knowledge that the untried powers of the presidency would be committed, in the first instance, to his unspotted hands and blameless heart, it can hardly be supposed that it would have been adopted under other circumstances. To him therefore, in the last resort, are we indebted for the constitution, as well as independence. Never was an individual blessed before with such repeated opportunities of doing good on so vast a scale, and never before was the blessing of providence, in this respect, so fully justified by the conduct of the subject. Never was the triumph of pure unadulterated virtue, over all the other

principles that influence the march of human affairs, so complete, as in the whole military and political career of this incomparable man. Virtue was the basis of his character, and the secret of his talent, his wisdom, and his success. Without military instruction, or experience in war, it made him a consummate general. Without extensive reading, or scientific habits, it made him a profound political philosopher; and it gave him, without intrigue, the undisputed empire of his country. Those who, on the testimony of their own hearts, deny the reality of virtue, must find the history of Washington an insoluble enigma; and those who, believing in this divine principle, are yet tempted to doubt its efficacy in determining the course of events in this world, may observe the success of Washington, and be satisfied.

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#### GOOD CONCEIVABLE SHALL BE REAL.

When a nation praised the statue which Praxiteles had made, he wept that the execution fell so far short of the conception. So thousands who would form of earth a state of ideal perfection have wept and many more may yet weep.

Men form conceptions but live not to see them realized, cherish hopes which are blasted by adversity. But conceptions and hopes, if for good, shall be real. No good is conceivable which may not, nay, which shall not, one day, find a correlative in the world of reality. Men are destined to go on increasing in knowledge and the practice of virtue until every individual is freed from the bondage of vice, and when the last man is thus emancipated from the dominion of evil, the Millennium will begin.

God is preparing the world for this period. Notwithstanding so many place the golden age in the remote past, the present is the brightest period in the earth's existence. How could it be otherwise? Do we possess the learning and experience of all ages, to no purpose? The wisdom and the learning of all time

are our legacy. Enriched by these acquisitions it becomes our duty to stem the tide of error.

Not that virtue, since the fall of man, has been steadily advancing. No, truth and error have ever fought, and error has often seemed triumphant, but its triumph has been momentary. At times the earth has indeed lain shrouded in the darkness of error, but then some ray from the infinite has gleamed upon it, dispelling the gloom, and the nations have walked in the light thereof: some Socrates has lived to bring down true philosophy from heaven to earth, that it might draw the mind of man from earth to heaven: Some Plato to prove the existence of one God, and the immortality of the soul: some one to inculcate the idea, that our condition throughout eternity depends upon our conduct in time. Let us take a single example of the temporary triumph of vice over virtue. The many errors which crept into the church after the death of the apostles corrupted the very foundations of truth, making religion a mockery, a licence for the commission of sin. Vice, under the name of virtue, gained the ascendancy, leading the minds of men captive at will.

But truth, having in its nature a superiority over error, will conquer. The attempts to bind the fetters of error still stronger hastened the dawn of the reformation, when truth once more shed its light on the nations enveloped in ignorance. Similar examples—are numerous. The world is advancing in morals, nations are becoming more civilized, God is working out his great design, preparing the earth for the dawn of the Millennium, individuals are becoming better, the standard of morality, higher and higher. To this perpetual progress there will be no limit, ever advancing toward that ever distant goal, the mind of man, in relation to his maker, is like one of those mathematical lines which may approach another throughout eternity without the possibility of coinciding.

The earth, becoming better and better, as each generation crowds the one preceding off the theatre of action, shall finally arrive at that state of Millennial perfection. Man will then

behold the Creator of the Universe in the secret workings of his laws, each one of which furnish unmistakable proof of Omnipotence. Enmity will then be turned to friendship, hatred to love, and even the monster vice be transformed to the angel virtue. "Alexanders and Napoleons shall be apostles, Neros heralds of mercy." Then will kind thoughts, "Written in the red-leaved volume of the heart—Return to God in prayer, as dew to heaven." Shall such a state of things be realized? yes,—conceptions are the offspring of that which is allied to the infinite. Eternity and Omnipotence are the boundary lines which must be reached before the capabilities of the human soul shall be thoroughly tested. God's conception of the future state of the world as much exceeds ours as the mind of the Infinite supasses that of the finite. His conception shall be realized, and, therefore, ours shall be, so far as it accords with the eternal standard of good.

Let then the idealist take courage: his conceptions, *if for good*, shall be realized.

But this Millennial period must end, and, as world by world ripens for eternity, earth's turn will come, and the mind, winging its flight toward the throne of God,—will learn that the most glorious state of earth was but a type of afar better.

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## WHIST NO. II.

### FOR THE EDIFICATION OF BODAGAVERE.

As in our last No., our concluding remarks seemed to denote the high estimation in which we held Punch, (not the London, but Roman), we will here adduce a rule from Mr. Hoyle, which, to our mind, proves conclusively that that distinguished gentleman entertained a like opinion. "When only your partner has trumps remaining, and leads a suit of which you hold none; if

you have a good *quart*, throw away the highest of it." Precisely! If the word under scored has not reference to the celestial compound, to what can it have reference? "*Falsus in uno falsus in omnibus.*" For the benefit of the two under classes, this shall be rendered into their mother tongue. Translated literally it reads "Drunk (pardon us the word), in one place, drunk in an omnibus." Translated liberally: "If, by reason of too frequently indulging in liquors that intoxicate, you go to the opera, then, in accordance with the doctrine of causation, you will be overcome by the fumes of the same when riding in a public conveyance." The above remark of Mr. Hoyle is founded upon an accurate observation of human nature, and the evident effects which the juice of the grape has upon our organizations. He knew perfectly well that man truly is exhilarated and ennobled beyond himself, that he is carried above this world and its affairs, and revels in the cloud-land of fancy, and the moon-lit castles of imagination. He was fully acquainted with the fact, that, by the influence of a quart of Punch, a whist-player's sensibilities are heightened, his intellectual faculties are sharpened, and his whole man is newly invigorated. Knowing then all these important truths, can we, for a moment, wonder that he has introduced this rule among the more regular ones of the game?

Rule 7th. "If a revoke happens to be made, the adversaries may add three to their score, or take three tricks from the revoking party, or take down three from their score." We here observed, that as the penalties attached to a revoke are severe, the advantages attending it are proportionably great. Therefore we say, revoke as often as you are liable to pass undetected. And, for the benefit of the uninitiated, we will name a few circumstances under which a revoke may be made with perfect security. 1st. When playing against either Freshmen or Sophomores. The Fresh are notoriously unfledged, and necessarily green, while the distinguishing attributes of the next higher class are well denoted by the epithet which they have, of "*wise fools.*" We say this in great fear of suffering a personal attack; although we expect to be engaged in a *squabble* with the Fresh, and a *white*

squall with the Sophs, we still hold on our way with unflinching justice—"magna est veritas, et praevalebit"—2nd. When you are still in a good condition and your opponents, by reason of potations too often repeated, are muddled as to their heads (to use a Greek idiom), and are utterly unable to distinguish a club from a spade, or a diamond from a heart. It is not well however to reckon too much upon the yielding dispositions of your opponents; "accidents will happen &c.," and sometimes your adversaries may out-drink you. One night, in particular, while attempting the operation of revoking, we were emphatically caught; and in consequence, were very severely hauled about by one of our enemies, while the other threatened, if such an occurrence ever happened again, to row our partner up salt river.

Rule 8th. "Make your tricks early, and be careful of finessing. Mr. Hoyle has not evinced his usual discrimination and unerring judgement in the phrascology of this sentence. There is one momentous item which he has left out. He has entirely passed over the important fact that sometimes a man may hold no winning cards. Such things have happened; and in such a case how are any tricks to be made? If they cannot be made at all, of course they cannot be made early. The same remarks will apply to the other part of the sentence, with regard to finessing; for suppose that you have no cards with which to finesse, it is a self-evident proposition that no finessing can be accomplished. There is one of Major Young's observations on short whist which, it seems to us, is acted upon as a rule in long Whist. He says that "nothing teaches the importance of leads sooner than playing dummy strictly." Now some men with whom we have played seem to consider that the best thing for them to do is to act strictly in accordance with the closing words above, and emphatically to play the dummy and see how 'dumn' they possibly can be. We have sometimes been strongly tempted to hurl back this adjective, with one letter changed, in their teeth, but the instincts of our better nature have prevailed, and kept us from so flagrant a violation of the college laws. But to re-

turn to Hoyle: "a game of whist, as appears from its name, should be played in *silence*." Nothing is more erroneous. If mankind needs anything, it is conversation. And then again, casting aside the doctrine of man's necessities, we should try all in our power, by fair means or foul, to embarrass our opponents, e.g. At a game, in which the writer had a part, he was told that "that man had gone and eaten fifty-six oysters at Gibe's." Innocently unconscious, we asked, "who?" The reply was instantaneous and stunning,—*"the Secretary of the Interior!"* We were so pricked to the heart that we lost all interest in the game, and suffered our opponents to win it. However we had our revenge; for making an allusion a few moments afterwards, to the Argives, or inhabitants of ancient Greece, his passions were inflamed to such a height, that we were seriously afraid an attempt would be made to produce a marked alteration in the general out-line of our features. However the storm passed away, and

"An even calm,  
Perpetual reigned."

Mr. Hoyle, further remarks: "Be very cautious how you change suits, and let no artifice of the adversary induce you to it." This advice is made with distinguished consideration, and should in no case be suffered to pass unnoticed. The game of whist pre-eminently deserves strict attention, and no man should allow his thoughts to be diverted from the board. Therefore, we say that this remark of Mr. Hoyle is peculiarly applicable here; a man should *not* change his clothes, even if they do not suit him. He should have address enough to see that, if his dress is in any way, out of order, a game of whist is not the proper place to seek redress; but that he should wait until the hands are played out, and the tricks scored, before he gives himself any trouble on that score. Certainly then, we reiterate the maxim that no artifice of the adversary should induce you to change your clothing during the progress of the game.

Again. "Sequences are eligible leads." This reminds us of the days of yore (pardon us for drawing your attention to our-

self), when one of the favorite pastimes of our youth, was "follow your leader." There is an inaccuracy in the above advice which we will endeavor to point out. A sequence is a following in order; and if you have to follow, how the—— (we should have said how in the world), is a man to *lead*? This manifestly involves a contradiction of terms, and is therefore absurd. The last point to which we would invite your attention is the following: "No intimations of any kind between partners, during the playing of the cards, are admitted." We must confess that we think this remark to be entirely out of place, and directly contrary to our own impression of the game. One of the chief merits in a good whist player is the adoption of a series of signs, and the skillfully carrying them on. It is an old maxim that "all is fair in love and war;" and, as the game of whist comes under the range of an intellectual warfare, we maintain that well-concocted signs not only prove the science of the players, but add very much to the interest of the game. In order that all may have a valuable set of signs to give and to receive, we will name those which, after long practise, we have proved to be the best. We assure the reader that they have been selected from a large assortment, and we believe cannot be excelled either for secrecy, or for aptitude of employment. If you wish your partner to lead you a heart, lay your hand upon your left breast, at the same time coughing slightly to arrest his attention; by bringing your fist down upon the table with terrific force, you give him to understand that clubs is the desired suit; when you want a diamond, place your thumb on your nose and gyrate the fingers in the air; if you wish a spade led, work your hand as if you were shoveling up imaginary clods of earth. As regards the signs which you are to give to your partner when he ought to trump a suit, the following will suit. If you desire him to pass it, catch his eye and shake your head violently; if the contrary, nod your head quickly and with great vehemence. The reader will easily perceive that these signs are the result of long hours of laborious work, and were finally adopted as the most perfect that can be

invented. So simple are they, and yet so secure, that they will bear any scrutiny, and come out of the ordeal undetected. We have tried them ever since our entrance into college, and can vouch for their perfect success. For further instructions in this noble game we recommend the work of J. Fennimore Cooper, entitled "whist-oh-whist." "*Au reservoir.*"

CUCKOO.

### THE 'HIDEOUS.'

To my mind, beauty seems to resolve itself, as its most important elements, into precision and stagnation. This may appear, at first sight, very startling, and very presumptuous in me. But, Mr. Editor, I shall *think* whatever I choose, and can only hope that you will not be "annihilated," by my "expression of fancy."

Now, sir, I hate beauty; and revel in the contemplation of what *you* call the 'hideous.'

Take any illustration of 'beauty' that you please, and let us analyze it, together. Take a "mosaic from the floor of nature's tessellated temple," any one of the 'beautiful' flowers which bespangle the earth, a violet, for instance: if you talk of the microscopic veins permeating each leaf, you invade the province of the naturalist. If you descant on the symmetry of its form, and the nice adaptancy of each separate part to constitute the 'beautiful' effect of the whole; your 'symmetry' would be marred were there the slightest deviation from *precision* in the formation of the plant, and the dream-like stillness, the fascinating repose vividly stamped on the flower, is, divested of its romance, nothing more than *stagnation*. In strong contrast with this 'beautiful' little flower, let us examine a moss-rose: you will find the stem belted by a labyrinth of thorns, and each leaf coated with a heavy, deep, fringe of briars, altogether presenting an appearance by no means *attractive*. From the midst of this thorny bed there rises a great, rough, flower, over which is thrown a veil of moss, chaining it down, as it were, to its cradle of briars. The most wrapt enthu-

siast would hardly pronounce this 'beautiful;' and it is what I glory in as *hideous*. There is no *stagnation* here. There is that strong-looking flower, struggling continually to burst its bands, which, though of *moss*, are still sufficient to fetter it: and its thorns seem to mock all *precision*.

And yet this same 'hideous' plant—this moss-rose is, to me, the loveliest of all flowers.

"The angel of the flowers, one day  
 Beneath a rose-tree sleeping lay,  
 That spirit to whose charge is given,  
 To bathe young buds in dews from heaven;  
 Awakening from his light repose,  
 The angel whispered to the Rose,  
 'O! fondest object of my care,  
 Still fairest found where all are fair;  
 For the sweet shade thou'st given to me,  
 Ask what thou wilt, 'tis granted thee.'  
 "Then," said the Rose, with deepened glow,  
 "On me another grace bestow."  
 The spirit paused, in silent thought,  
 What grace was there that flower had not?  
 'Twas but a moment—o'er the Rose  
 A veil of moss the angel throws,  
 And robed in nature's simplest weed,  
 Could there a flower that Rose exceed?"

Imagine the face of a beautiful woman, one such as Moore could picture, one "whose loveliness would tempt an angel down," and what is there in it that so elicits our unbounded admiration, and compels reverence? If there were the slightest deviation from *precision* in the formation or grouping of those symmetrical features, would the effect be still 'beautiful?' If that placid brow were ruffled by frowns, and the whole face, the index of the heart, flushed with passion, would the effect, in that case, remain 'beautiful?' Decidedly *not*. The moment the almost holy quiet, the serene calmness resting on that face is disturbed, the 'beauty' is dispelled.

"Beauty, my lord—'tis the worst part of woman!  
 A weak poor thing, assaulted every hour  
 By creeping minutes of defacing time;  
 A superficies which each breath of care

Blasts off; and every humorous stream of grief  
Which flows from forth these fountains of our eyes  
Washeth away, as rain doth winter's snow."

In this connection, turn for a moment to the contemplation of a skull. There it is, a hollow, fleshless mass of bones, evidencing the most consummate wisdom and skill in its formation, and being in a state of perfect inactivity—stagnation.

Here we recognize the two elements which we have hitherto considered as characteristic of the 'beautiful;' but are you sensible of any 'beauty' in a *skull*? You shrink from it in horror, and pronounce it "hideous." Yet over this "hideous" skull, this simple collection of bones, I will build a brighter dream than ever poet did, when thinking of his love.

"Look on its broken arch, its ruin'd wall,  
Its chambers desolate, and portals foul!  
Yet, this was once ambition's airy hall,  
The seat of thought, the palace of the soul.  
Behold through each lack-lustre eyeless hole  
The gay recess of wisdom and of wit!  
Can all that saint, sage, sophist ever writ,  
People this lonely tower—its tenement refit?"

Let us take but one other example of 'the beautiful,' and analyze its claims to our regard. Conceive a "chef d'œuvre" of art, say an exquisite piece of sculpture, as Powers' Greek Slave.

Its 'beauty' is universally acknowledged, and yet what constitutes its 'beauty?' The statue is chiselled with life like exactness, and its symmetry is faultless. The attitude of the figure too, is one of such graceful repose as to fascinate attention. Imagine, for one moment, that this attitude is changed—that the figure moves—or that one of its limbs is mutilated, or lopped off, and what is the effect? for the only measure we have of 'beauty' is its effect. When it is mutilated, or defaced, you gaze upon a *repulsive wreck*. When it moves, the unnaturalness of the phenomenon prostrates all "aesthetic" emotions, and the thrill of horror creeping over you, while observing it, is *instinctive*.

The instant the symmetry and repose (which I call *precision*

and stagnation), of the figure—as a whole—is disturbed, the ‘beauty’ is dissipated.

Now, sir, let us turn to an object which possesses both these qualities in an eminent degree. Let us contemplate a *corpse*. Viewed as a mechanical execution—a mere work of art—it is infinitely superior to anything *human*. The rigid precision of the features and limbs, in death, is familiar to every one; and the unbroken stillness, the overwhelming quiet, *felt* in the presence of the dead, is more impressive than when met with under any other circumstances.

No one *could* pronounce a corpse ‘*beautiful*’; and yet *consistency* demands it.

I believe, sir, that I have established my point, and have invested ‘the beautiful’ with two qualities eminently characteristic of the ‘hideous.’

To say that I really believe in the above conclusions would be false, for I am an enthusiastic admirer of ‘the beautiful.’ My only object in writing this piece is to express my disapprobation of, and to throw my mite of ridicule (it does not deserve the name of satire), against that sophistical train of reasoning, which, virtually denying the existence of all magnanimity, would reduce man to the position of an educated brute, by making *all* his actions proceed from motives of ‘*self-interest*.’ The fault, in both cases, lies in the *premises*, whether suppressed or asserted; and the same method of reasoning which leads to the conclusion that all actions proceed from *selfish* motives (in the low and groveling sense in which that word is generally understood), is equally conclusive in proving that “beauty” and “hideousness” are one and the same thing, the only difference between them consisting in a mock—sentimentality and false delicacy on the part of the observer, instead of their being divided by that broad line of distinction which God has graciously drawn. Carry out this reasoning and disprove the existence of virtue; and then—but not till then—can all the actions of man be reduced to *selfish* motives.

The question as to the real existence of beauty is one on which

every one can form an adequate decision, but more labor and much more discrimination is required in determining the character of the other, sunk, as it is, in the mire of Metaphysics.

And now, Sir:—

"If an individual person,  
Say John Smith, or John Smith's uncle,  
Or some other friend of his'n,  
Shall propound to you the question,—  
Whence derived you" this epistle?  
You can answer, you can tell him,  
Answer with an 'air mysterious,'  
Tell him with an easy 'conscience,'  
That it makes "no sort of difference,"  
Not the 'slightest sort of difference,'  
Who it was that did endite it.

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## Editor's Table.

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Now that the examinations are once more hurrying upon us, while Seniors are building bright 'air castles'—to be peopled 'when we graduate'—and while the brisk circulation of autograph books vividly reminds us that the time for separation is indeed near, the March number of our Magazine is issued in the hope that it may gently interrupt the monotony of college life, and serve as a pleasant companion for some idle hour.

For the many articles which have been handed to us, we return our sincere thanks to their respective authors. Two "pomes," we have felt obliged to exclude. One is styled, "The Wizard's Spell," and the other boasts the euphonious title of "The Amateur."

Of the former, we should say that the author is entirely carried away by the music of the versification. The piece is eminently musical, and ——— that's all. Let the author, for the future, bestow more care on the subject matter of his pieces, and sedulously cultivate the acute taste which he now evinces. Of the other production, though—— "The Amateur"—we must confess that it is a *little* beyond our comprehension. We have read it, and re-read it, and "read it again," and, failing to extract even the ghost of an idea, are forced to

admit that "one original man still lives." In kind consideration of our 'nervous susceptibility,' the author, in the first stanza of his "pome" frankly informs the 'world at large,'

"We do not care how bad a poet we are."

Now *candor* is ever an estimable ingredient in the formation of any character, but when we see it so eminently in a "man of letters"—"a literary character"—does it not rise to the sublime?

Throwing off all 'badinage,' we earnestly advise the father of the above mentioned 'poetical bantling,' in the language of the 'defunct dead,' to "hang his harp on a willow tree," and never to write 'pomes' 'no more.'

And now, while speaking of *college literature*, why is it that at Princeton there is such a feeling of steady opposition to the Magazine? Is it that you are ashamed to have your pieces criticized at other colleges? If so, the remedy is in your own hands. Learn how to write. Or, is it that, wrapt in surly selfishness, you are utterly indifferent to the fame of your 'alma mater' abroad? Know then, to your shame, that this is the *only* first class college, in the land where such a state of feeling exists.

Throw off your lethargy;—rally, for once, in a mass, and prove that all public spirit is not dead among us.

The necessary reaction incident to the intense excitement of our college politics having gradually subsided, "things go on, as usual."

Junior Orators are tremblingly looking forward to Commencement; Seniors joyfully, and mournfully—Sophomores, sophomorically, and the Fresh,—exultingly!

Persevere, gentlemen. May your race after 'sheep-skins' never be impeded.

We extract the following interesting "communication" from the table of the *Kenyon Collegian*—a magazine abounding in "good things."

"GAMBIER, March, 1857.

"MESSRS. EDITORS :—It is very natural that in this world, we should all have our weaknesses and besetting sins, such as gossiping, talking too much, slandering our neighbors, &c., as my lamented John used to say, Polly,' said he, 'whatever you do, don't gossip; don't talk about anything but what immediately concerns yourself and family;' and, gentlemen, I have lived up to this precept, and always intend to. But there is *one* subject, in which I really *must* indulge myself a little. It is probably your experience, as it is mine, and that of any other sensible and well disposed woman, that as week after week, and month after month passes away, we learn something new, not only the useful and instructive, but also that which is not calculated to do us as much good as it might. But there is one thing which, although I have been on the 'Hill' for nearly twenty years, I never could learn *anything* about, and that is concerning certain 'secret associations' with which Kenyon College abounds. Now, dear gentlemen, isn't it truly dreadful to see a fine talented set of young gentlemen growing up and forming their characters under such a host of bad influences? I always associated these societies in my mind with the Spanish

Inquisition, and all such secret institutions. I suppose that the newly initiated are tormented and racked 'within an inch of their lives,' to use a vulgar expression. I can fancy the dark cavern in which they must meet, lit by a single lamp, shedding a lurid light, well suited for such dark proceedings as are perpetrated within those gloomy walls. The victim is brought in blindfold, put on the rack, subjected to the most excruciating torture, and finally—but here I must stop. My feelings, I may say, my maternal solicitude, dear gentlemen, will not permit me to go any further; I thought I might have strength to do it, but I find it otherwise. These fraternities (such is the technical term I believe), have always been one of the banes of my life, (for I have many,) ever since I've been on Gambier 'Hill,' since they've always excited what *little* curiosity I have to the highest pitch.

Now, Messrs. Editors, don't imagine for a moment, that my curiosity ever carried me to the commission of an imprudent action, for I've always thought that if there was one of woman's acknowledged failings from which I was entirely free, it was this same curiosity. Yet, Sirs, this is a subject on which I am justly curious. What can be the object of them? what can the young gentlemen *do* when they meet? For my part, I think they can not be right, else why so secret? Of course this is none of my affairs, for I never meddle with other people's business, as is fully exemplified in my last letter. I remember when my poor John was alive we used to be awakened in the middle of the night by sundry bacchanalian songs, doubtless proceeding from these midnight rangers. "John! John!" I'd say, wake up quick! there's somebody coming towards the house to rob and murder us." Then he'd tell me what the noise was in reality,—but, gentlemen, even then I never could get over it, and probably never shall. I never see one of these "brethren," without thinking of those horrid times when they "made night hideous" with their howlings. I do so *feel* for the young gentlemen, and consequently am much pained to see such a state of things. But I must be consistent and not talk about anything, except what "immediately concerns myself and family."

Your's sincerely,

POLLY ANN GRUNDY.

#### EXCHANGES.

We have before us the third number of Vol. 1st., of the 'University Literary Magazine,' of the University of Virginia. The periodical is well worthy to emanate from the great University.

The second number of the first volume of the 'Yale Review' is also before us. We sympathize with its editors, and wish them a hearty "God-speed."

We gladly place on the list of our exchanges *The Cosmopolitan Art Journal*, and *The Student and Schoolmate*,—both published in New York city.

We are in regular receipt of Knoxiana, of Knox College, Ill. Yale Literary Magazine, of Yale College, Conn. Erskine Collegiate Recorder, of Doe West, S. C. Marietta Collegiate Magazine, of Marietta. Georgia University Magazine, of Athens, Ga., and the Stylus, of Bethany College, Va.

Why do we not receive the 'Oakland College Magazine,' and the Harvard Magazine? Be sociable, brother editors, and send us the 'fruit of your labors.'

We would respectfully and *emphatically* request our delinquent subscribers to settle their 'little accounts,' for we still "have the devil to pay." 'In conclusion' we would beg to assure you that when your 'final account' with the world is 'cast up,' and the 'last edition' of your 'mortality' issues, 'bound in boards,' that the 'corrected proof, may be free from all blemish is the heartfelt wish of the retiring

EDITOR.

## The Nassau Literary Magazine.

Is published by an Editorial Committee of the Senior Class of the College of New Jersey, every month during term time. Each number will contain forty-eight pages of original matter. Connected therewith, is a Prize of ten dollars, for the best original essay. None but subscribers are allowed to compete for this prize. The articles must have fictitious signatures, with the real name enclosed in a sealed envelope. The articles are submitted to a Committee selected from the Faculty, who decide on their respective merits.

No subscriptions will be received for less than one year.

All communications must be addressed (through the Post Office), post paid to the Editors of the "Nassau Literary Magazine."

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MARCH	-	-	-	-	-	C. H. LUZENBERG, La.
APRIL	-	-	-	-	-	C. C. KIBBEE, N. J.
MAY	-	-	-	-	-	E. R. GALE, Tenn.

